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some forms of this unconscious suggestion are not easily distinguished from what has been called "telepathy." In other essays the author shows, with vigor and success, the extraordinary difficulties of accurate observation in the case of abnormal phenomena.

S. H. MELLONE.

HOLYWOOD, BELFAST, IRELAND.

A STUDY OF SOCIAL MORALITY. By W. A. Watt, M. A., W. W. B., D. Phil., Glasgow. Edinburgh: T. & T. Clark, 1901.

Mr. Watt is a Glasgow writer who has hitherto written on legal and political philosophy. In this book he enters the field of ethics. It may be described as a discussion of the *axiomata media* of morality. Towards the close of the book, and to some extent throughout it, an idealistic solution of the problem of conduct is more or less suggested. But in the main Mr. Watt is investigating the meaning of such terms as justice, benevolence, virtue, duty etc. The book is divided into two parts, the first dealing with the standpoint of virtue, and the second with social organization. In this latter part the author discusses the social groups of the family, church, state, etc. Curiously enough two chapters in this part, viz., chapters V. and VI., deal with some aspects of the individual life and with moral rules and resolutions respectively. One would have thought that they come more naturally into Part I. Be that as it may, Mr. Watt writes in an interesting manner. But it must be said that there is a general sense of inconclusiveness, and one may even add want of order, throughout the whole book. This may partly arise from the very attempt to reach "an ethical system of some sort—a resting-place, a few steps removed, as it were from the details of life" (p. 1). The late Dr. Sidgwick has shown in a striking way the incoherence and confusion of ideas in the popular moral consciousness. A system, "a few steps removed" from it, must inevitably share in its defects; though it may be useful as a stepping-stone to something better.

It is impossible within the limits of this brief notice to discuss in detail Mr. Watt's positions. But one may instance his treatment of justice. Justice is made to include "the legal system generally" (p. 3). But there are many laws, the breakers of which are not called unjust, *e. g.*, the gaming laws. Of course

by a more or less analogical extension of the term, it may, as in Plato, be taken to include the whole of virtue, *i. e.*, in other words what we understand by uprightness. It is even popularly used in a wider sense. We often talk of such and such a candidate as not having done himself "justice" in an examination. But it is surely much better to restrict the term to what Aristotle called Distributive and Reparative Justice. Mr. Watt is however happy in this and many other instances in bringing out different shades of meaning in the terms of the different virtues. The book, though not an addition to ethical theory, may be recommended to the average reader who wishes to study ethics in a popular form.

W. F. TROTTER.

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THE NEW WORLD AND THE NEW THOUGHT. By James Thompson Bixby, Ph. D. New York: Thomas Whittaker, 1902. Pp. 219.

Dr. Bixby, whose faithful work in the interests of a science untrammelled by religious dogma and a religion unterrified by scientific injunction is appreciated by thousands in the circles of progressive Christianity to-day, has given us in this last collection of essays a brilliant presentation (or, perhaps, recapitulation) of the position of the sturdy idealist and religious optimist. The topics discussed under the "New Thought" are varied: "The Sanction for Morality in Nature," "The Agnostic's Difficulties," "Evolution and Christianity," "The Old Testament as Literature," etc.; and these few lines devoted to a notice of Dr. Bixby's book as a whole could well be spent on each of the interesting chapters.

On the whole, it seems to us that Dr. Bixby appears at his best in the essay on "The Agnostic's Difficulties." There, with a keen and patient spirit he combats the dogmatic agnosticism of the "know-nothing" school in religion, and shows how, for all its semblance of humility, it is in the end cowardly and unscientific; and, more than that, that it tacitly assumes as a working hypothesis what it strenuously combats as a knowable reality. Dr. Bixby would be neither an Agnostic nor a Gnostic in religious matters. He would rather, with St. Paul, regard our knowledge as partial than as fictitious, inadequate rather than erroneous.